WESTERN DESTINY

THE SPIRIT OF THE AGE

FIFTY CENTS

ORGANIC CIVILIZATION

RICHARD KELLY HOSKINS

THE GREENLAND VIKINGS

ALASTAIR HARPER

THE CHURCH AND COMMUNISM

OSWALD SPENGLER

A NEW UNDERSTANDING OF HISTORY

BYRAM CAMPBELL

OF THE BLACK HAND AND BLACK QUOTAS

C. M. GOETHE

VOLUME X NUMBER 6 AUGUST, 1965

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.

—FRIEDRICH NIETZSCHE

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Letters

Dear Editor:

I am a schoolteacher and find WD one of the best things I know to teach my kids with. If you can send me extra copies I promise they will be distributed. My kids are active and not afraid to spread the truth about the UN and communism.

ERN MOSS
Kaikoke, New Zealand

We're sending you a complete volume of the 1964 issues—$7 value—with our compliments.—Ed.

Dear Editor:

I was pleased to see the article "Precepts For Young People," by Ian McNish, in the April '65 issue of WD. . . . It's apparent that there has been a tremendous and unforgivable educational omission. Young people who are being tricked and used by the liberal distortion and fraud simply have never had an opportunity to learn WHO AND WHAT THEY ARE. They can tell you all kinds of nice-to-know tidbits about Chinese, Indian, African, and Bablyonian societies, but what good is all this if they never learn of their OWN origins? Our youth must be taught the true reason for the decline and eventual destruction of the great civilizations, namely moral decadence, decay, and softness brought on by corruption in high offices and the assimilation of non-white slaves. They must understand that, long before the dates of their history books give for the "fall" of Greece and Rome, Greece and Rome CEASED TO EXIST. The people were no longer the same. . . . If only 25% of this generation's youth in Europe and North America could be motivated to make this simple determination, then a new age would be upon us.

Congratulations to Mr. McNish for these fine guidelines. I urge WD to devote more of its fine magazine space to articles directly intended for youth. Also, all readers should make a concerted effort to place WD in the hands of young persons, especially of pre-college age.

V.L.K.
Lillington, N.C.

Dear Editor:

WESTERN DESTINY is one of the few publications which is consistently forth-RIGHT, lucid and cogently penetrating in its eloquent editorials and vigorous articles.

A long and healthy life to this distinguished Euroean-oriented magazine!

JOHN J. KEENAN
Bronx, New York

Dear Editor:

I want to tell you how much I enjoy reading WD and hope that it will have much circulation in colleges and universities.

ROBERT L. FAUCETT
Los Angeles, Calif.

Dear Editor:

I am not at all happy about Andrew Fountaine's reference to King Canute in his article "The Lowering of the Standards," in your March issue.

Canute, at the time of the tide incident, had been converted to Christianity and was undisputed King of most of what we now know as England. He was surrounded by a lot of flatterers and sycophants and he was NOT God Almighty, but just another human being, and when he got his feet wet he rounded on his followers and gave them a few facts of life.

The opposite is implied in the article, namely, that Canute was such a megalomaniac that he really believed he could stop the tide and "raised sterile hopes in the hearts of his followers." This is ridiculous. He was as much a realist as Charlemagne, William the Conqueror and the others who helped to found Western Europe after the collapse of the Roman Empire.

J. R. HUGHES
Surrey, England

Dear Editor:

Attached, please find a check for gift subscriptions. . . .

While I am addressing you, I cannot refrain from telling you how excellent WESTERN DESTINY is. . . . I believe that if we can get the top five percent of the people in this country to read work such as that you publish we can strike from our throats the insidious shackle of the equalist. . . .

MARTIN M. GURTLER, II
New Orleans, La.

Dear Editor:

Please forward me a copy of your first issue. (June). It is odd that people glance at the copy and say it looks strange and then I never see it again. "I loaned it to my friends friend" is a common phrase I hear.

JEROLD ALDEN
Flushing, New York

BACK AGAIN!

Don't think that the two month's "vacation" we've taken has been spent in the usual use of vacations! Nothing is quite usual about WESTERN DESTINY, and the time was spent in consolidating our move to Los Angeles. If the office seems bare and empty, it's only because we were so crowded in Sausalito, and if you would, even so, want to write out some of the plans and programs we have and stack them up, the office would not look quite as spacious at it does.

Yes, we've great plans for WD, and you will be hearing a lot more about them—you, as well as the rest of the world, if we can manage it. In fact, our publisher, THE NOONTIDE PRESS, has all sorts of plans and the will to see them through.

Only one of these concerns a matter about which we hinted before. It appears increasingly as if very soon now we will have an announcement about the future of WD which will leave no room for doubt as to what this magazine is becoming—namely, the authentic spokesman for the West.

All subscribers who responded to our appeal have no doubt received a letter of thanks. And we *are* thankful. Not that our financial problems have disappeared, but they are less. The best thing you can do is to help get subscribers to WESTERN DESTINY. When our circulation is quadrupled, we will have arrived at the break-even point financially, and won't have to bother you again for a contribution. As you see, we can think up all sorts of reasons why you should help us get new subscribers!

NO VICTORY VIA REACTION

There are few lessons of history clearer than the teaching that the rise of democracy is inevitable. The democratic fervor will soon be burning itself out but it is futile to try and stop it.

Once the voters learn that they can vote themselves largess from the public treasury, once they become addicted to this legal theft, the game is up for the old order and there is quite literally nothing whatsoever that opponents may do about it.

They certainly cannot hope to ever "educate" the voters away from their newly-discovered toy. If there is a certainty in our world, it is this. The general level of maturity, restraint and intelligence in the American electorate is far below what it used to be when we were governed by an aristocratic Republic. To spend money and time trying to cram something called "The New Federalist Papers" down the incomprehending throats of electorate, and to expect 51% of them to rise above the level to which Nature and God have assigned them, is not only stupid but, at this late date, almost criminally irresponsible.

There is only one way to come up to grips with the facts of democracy and that is to use it to gain power, by whatever means may be available. If education is needed, and it certainly is, it is on this point, for the political understanding of many of our fellow Conservatives leaves much to be desired.

We were troubled the other day by the announcement of the formation of Barry Goldwater's latest sterility, the Free Society Association. We cannot imagine anything less calculated at the moment to appeal to voters than the "New Federalist Papers" or some of the other issues the promoters of this silly scheme are speaking of.

The lessons of history, including the last election, are vivid. It seems queer to us that certain of our messiahs find it so difficult to read the portents. Victory for Conservatives at the polls is certain and virtually unavoidable if the right appeals are used. If they are not used and if Conservatives allow themselves to continue to be misled by those who appear to want to lead us back to the era of a day gone by, defeat will be our constant companion in the days to come, even as it has been.

ANOTHER CROSSROAD

It is a cliche to say that America is at a crossroad; it seems to us that we have been trudging past crossroads with regularity—and that we usually take the wrong turn. But cliche or not, this is where we are in Vietnam.

Every Democrat President since and including Wilson has promised to keep us out of war and has promptly gotten us into war. It is a dismal habit. And we have emerged from every war much worse. *It is no exaggeration to state that every problem that cuts at us in our national life—indeed, in the life of the entire West—has been aggravated if not actually created by war.*

Understandably, many Conservatives are supporting Mr. Johnson's war in Vietnam, mistaking it for a war against communism. Such a total misunderstanding of the nature of the problem, however, could be fatal not only for chances of a Conservative comeback, but for the chances of national survival.

We wish to put on the record, for better or for worse, that the war in Vietnam seems to us a cynical adventure, calculated certainly not to win over communism but to secure the present regime of culture distortion and to complete the destruction of America and the West.

If the Washington regime were serious about winning over communism, would they place first in priority a Communist threat in a country on the other side of the globe, instead of the one in Cuba, the Dominican Republic and, indeed, throughout the Western Hemisphere? Would they shower empty forest and native villages with high explosives and napalm, instead of the single-track railroad, built by the Japanese, which continues to supply the Viet Cong? Would they persist in taking every action seemingly calculated to intensify the hatred of Asians against the White powers instead of using the superbly-trained and eager troops of Chiang Kai-Shek which our Washington masters continue to keep bottled up impotently in Formosa?

Indeed, is there any reason for a rational man to believe that this regime, which is responsible for the elimination of Ngo Dinh Diem and his brother, thus weakening South Vietnam and bringing on the series of political crises in that tragic land, is any more interested in fighting communism now than it ever was?

A psychopathic maniac cannot be cured by giving his victims hospital treatment (even though the Warren Court may appear to think so by some of their decisions). It is equally certain that the totally anti-Western orientation of the Washington regime cannot be broken by killing American boys, Vietnamese or Chinamen in rice paddies on the other side of the globe. Only a fool or a badly brainwashed individual could believe that we are in Vietnam to "fight communism." We are there for quite different reasons.

THE OBSCURE REALITY

The real purposes behind the events in Vietnam are more obscure and, being so, that much more potent.

The primary reason why we must fight in Vietnam was hinted at in our editorial in the April issue, "Reunification Through China," and we recommend a re-reading of this. An American war in Asia is required in order to relieve the pressure on Russia's eastern boundary from Red China. The central fact of international politics ever since Roosevelt (or, as Yockey termed it, the Revolution of 1933) is that the foreign policy of the United States and the Soviet Union are wedded. They have been tightly joined together in a Black Mass of culture distortion. Konrad Adenauer refers to the "tacit understanding" between Washington and Moscow. It is far more than this. Washington and Moscow partake of the same organism. Both are engrafted upon the body of the nation they control. This is plain enough not only from the simple historical facts of the past thirty years, but also from an investigation into the Leftist background of the personalities in the Administration and State Department who at this moment set and direct policy in the name of the United States.

Suffice it to say that the war aim of the Washington regime is to relieve Russia from the increasing pressure she was feeling from the Chinese Reds on her border.

This, in turn, makes it possible for the Soviet Union to maintain maximum pressure on Eastern Europe, including Germany. It makes it impossible for Europe to throw off the Soviet yoke and to emerge as a first-class power. It retards the Imperium. The benefits to the Culture Distorter from keeping Russia strong in Europe should be obvious to even some of the more retarded lippmanesque minds who purport to comment on world events; but, obvious or not, we aver that these facts will not be discussed until they are past history—if then.

To illustrate even more vividly this point, the crucial battle of the Great Fratricidal War, and one of the most important battles ever fought for the West, was Stalingrad. The Germans would have won that battle had it not been for the timely arrival of great masses of troops from the East. The Germans at the time were mystified. They could not understand where all these troops were coming from. It was as if a hellish cornucopia had been opened by the devil, and millions of troops poured from it. It was these troops, armed mostly with American material, which won the battle for Communism, and began pushing the West back, initiating a retreat which has never stopped.

TREASON, AGAIN

After the war the source of these troops became known. They were Soviet troops that had been stationed along the Eastern border of the Soviet Union. They would have stayed there throughout the entire War, as a necessary precaution to the possible entry of Japan into the War, had it not been for the traitor, Richard Sorge, who learned that the Japanese would not attack Russia. Sorge, a German Communist, defeated the Germans at Stalingrad. Stalin himself paid tribute to Sorge's part in this epochal defeat.

The part that American arms are playing, therefore, is the same part played by the Communist traitor, Sorge. We are diverting the attention of the Chinese Reds from their Russian border. This makes it possible for the Soviet Union to continue to play an important—a dominant—part in the affairs of Europe. Once again, Washington has risen to protect their Moscow partners, as they have done in *every* crisis since 1933, be it economic, diplomatic or a matter of power politics.

There was a recent interview in *U.S. News & World Report* with one Herman Kahn, one of the Washington regime's great experts on war, as well as "strategic surrender." It is a revelation for the perceptive reader. Mr. Kahn, a known Leftist, we need hardly add, is all-out for our Vietnam war and is able to dream up all sorts of clever little tricks that we might try on the Viet Cong. He is sure of "victory" for us, and even goes so far as to state that, "logistically, South Vietnam is closer to the United States than to China." This is an audacious lie, as we will find out to our extreme sorrow if we allow Washington to continue pushing us into a ground conflict with an army of 50 million Chinese.

There are, of course other reasons than the above which move Johnson toward war. There is the same incentive that led Lawrence Dennis in 1941 to unconditionally predict war: economics. Blood has proven to be the best lubricant for the stock market, virtually freeing it from gravity. The gyrations of that indicator recently would seem to indicate that the red spigot must again be turned on. More spending is needed, even more than can be shoveled out through foreign aid, the cold war, veterans' payments and the so-called "poverty" program. Only a hot war can justify spending on the scale that is now necessary to maintain prosperity. (A sensible and socially constructive idea such as Dr. Anderson's *Freedom Law,* reprinted in last December's WD, is not even considered.)

(For what it may be worth, however, we would at this point question the efficacy of even all-out war to restore "prosperity." It will take more than monetary sleight-of-hand, financial three-card monte and a war to restore youth to our aging economy, even if a million more American boys are killed in useless struggle. Decline, as well as growth, is a Law of Nature that even Lyndon Johnson or Sidney Weinberg cannot repeal.)

MORE ADVICE FROM KAHN

Mr. Kahn, however, has different views on the Dominican Republic, Cuba and Latin America in general. It is strange how the anti-communism of the Kahns of this world diminishes in direct ratio to the proximity to Washington. "Anti-communism" in Vietnam is alright, Kahn assures us—even necessary—but it is quite another thing in the Western Hemisphere. In fact, anti-communism here is "controversial," we are assured—as if we didn't know.

We have never seen a more vivid example of sophistry than this interview with Mr. Kahn. It demonstrates perfectly how the Culture Distorter is capable of fabricating the most ingenious arguments for doing what he wants, and how stupidly honest Americans will accept such rot as serious.

(Continued on page 14)

The Church and Communism

By OSWALD SPENGLER

Even those who attempt to denigrate or to ignore him are disciples of Oswald Spengler, whose cyclical and organic format of History is inherent in all serious historical writing of today, even by such tawdry propagandists and charlatans as Arnold Toynbee and other paladins of culture distortion, as honored as they may be by frantic praise from those who profit from the Decline of the West.

The excerpt below, translated for us by the charming Elisabeth Carto, is from Spengler's* The Hour of Decision. *It helps us to perceive the fall of the Church in the West, and strips from these unctious agents of decadence their robes of deception, revealing the position of the Church in a far more profound and meaningful niche than is ordinarily understood.

Commenting on the rise of democracy and Bolshevism in the West, Spengler discusses the forces behind this ersatz "peoples movement." . . .

Among all these jurists, journalists, academicians, artists and technicians one is apt to overlook the most sinister type of all: the sunken priest. Religion is the relation of the individual to the environment, expressed in a *Weltanschauung* in pious usages and the personal attitude of renunciation. A church is the organization of a priesthood which fights for temporal power. It brings the forms of religious life, and therewith the people who cling to them, under its sway and is therefore the born enemy of all other forms of power: State, rank or nation. During the Persian wars the priesthood of Delphi agitated on behalf of Xerxes and against the defense of the nation. Cyrus was able to capture Babylon and overthrow Naboned, the last King of the Chaldees, because the priesthood of Marduk was in league with him. The histories of ancient Egypt and China are replete with this kind of example and in the West there was only occasionally truce between monarchy and church, throne and altar, nobility and priesthood, when an alliance between them against a third party promised profit. "My kingdom is not of this world" is the profound nature of every religion and is betrayed by every church. But every church from the very fact of its existence falls in with the conditions of historical life; it thinks in terms of political power and material economy; it wages war diplomatically and militarily and shares with other institutions of power the pattern of youth and age, rise and fall. Above all, in respect of conservative policy and tradition in State and society, it is not honest and cannot be so. All young sects are basically hostile to State and property, class and rank, and are attracted by universal equality. And the policy of any church that has grown old, conservative as it may be in regard to itself, is always being tempted to become liberal democratic or socialistic in relation to State and society—levelling and destructive—as soon as the struggle between tradition and the mob begins.

All priests are human beings and therefore the fate of churches becomes dependent upon the human material of their ever-changing personnel. Even the strictest selection—and it is as a rule masterly—cannot prevent vulgar instincts and vulgar thought from becoming frequent and even dominant in times of social degeneration and revolutionary demolition. In all such times there is a priest-rabble which drags the dignity and faith of the church through the dirt of party politics, allies itself with the revolutionary forces and, by sentimental talk about loving one's neighbor and helping the poor, pushes on the underworld to destroy the social order—that order which in the church itself is inextricably and fatally bound. Some examples:

At the beginning the French Revolution we have, besides the swarm of degenerate abbes, who for years mocked at authority and rank, the runaway monk Fouche and the renegade bishop, Talleyrand, both of them regicides and thieves *en grande,* Napoleonic dukes and traitors to their country. From 1815 onward the Protestant priest tends to become more and more a democrat, Socialist and party politician. Lutheranism, which is hardly a church, and Puritanism, which is not one at all, have neither promoted a destructive policy. The individual priest went on his own account among "the people" and into the workers' party, harangued in electoral assemblies and parliaments, wrote on "social" questions and ended as a demagogue and Marxist. The Catholic priest, however, who was more firmly attached to his church, pulled it over with him. It became woven into the party agitations, at first as an effective tool and finally as a sacrifice to the policy. A Catholic trade union movement with Socialist-Syndicalist tendencies existed in France as early as Napoleon III's reign. In Germany the first example of this arose after 1870, inspired by the fear that the "Red" trade unions would gain sole power over the masses in the industrial areas. And it at once came to an understandig with these. *All* workers' parties are dimly aware of their common cause, however much the leaders may hate each other.

Truly, it is a long while since Leo XIII's view of world politics commanded a following and a true prince of the church like Cardinal Kopp ruled over the clergy in Germany. At that period the church was conscious of being a conservative force and knew that its own fate was bound up with that of the other conservative forces—State authority, monarchy, the social order and property—that it stood, in the class war, on the Right, unconditionally against the liberal and Socialist forces and that the prospect of outlasting the revolutionary age depended upon doing so. But the change comes quickly. Spiritual discipline is loosened. The activities of the mob element in the priesthood tyrannize over the church right up to the top and those who hold the highest positions are forced to keep silent to hide their impotence

(Continued on page 14)

Organic Civilization

By RICHARD KELLY HOSKINS

Dick Hoskins has already acquitted himself nobly by his previous articles in WESTERN DESTINY. He has the rare ability to be able to reduce complex ideas to vivid analogy; and more, he is able to fully sense the spiritual reality of the West and our present situation. To many Conservatives, the fight appears hopeless but Dick Hoskins, by seeing more, perceives victory ahead. We present his latest article with genuine appreciation, knowing that the thinking and concepts of this wise disciple of Francis Parker Yockey will add greatly to the understanding of all.

Our Western society was compared, in previous issues of WESTERN DESTINY, to a pyramid within which were various strata. At the very top were the *Culture Creators* who number but few. Next, a broader stratum of *Culture Bearers.* The rest of the pyramid was filled with the *Great Masses,* and over the broad bottom was spread a very thin layer of renegade distorters who are dedicated to self-destruction and the destruction of their cultural fellows.

Yockey's Pyramid Concept was inserted in his *Imperium* entirely for conventionally trained thinkers so that they, by steps, would grasp his greater concept of the West being an actual *living entity.*

THE ORGANIC WEST

A civilization is born, goes through its natural seasons from childhood into young manhood and so on into maturity and old age. It behaves just like a man. For the sake of illustration let us say that our *Western Civilization* not only acts like a man, but is a man, a towering giant standing on his own land, and that there are other smaller and different cultural giants, each standing on his own homeland. We, as individuals, are the cells which make up this Western giant.

THE HEALTHY BODY

Most people understand their own body functions. The functions of a civilization work in the same way by the same rules.

Teeth, (machinery) bite into raw material and transfer it into the mouth where it is chewed (processed for shipment). From there the processed material goes to the stomach (manufacturing) where the food part is removed, enters the bloodstream, and is pumped by the heart (commerce) through arteries and veins (trade routes) throughout the civilization. The waste from the stomach passes through the bowels and is disposed of in industrial dumps and cemeteries.

While this largely instinctive process is going on, the brain (government) exercises supervision over the whole and through the nerves (communications) flexes the muscles (military) which cover the entire body to protect the inner vital areas, and instructs the adrenalin gland (money) to increase or decrease the flow of energy. In short, the brain coordinates all the body processes without exercising direct control.

THE BRAIN

To work efficiently the brain demands 30 per cent of the body's flow of blood. Other than the all-important functions of direction and regulation it produces nothing.

An abnormality is created in the cultural body when the brain demands more than 30 per cent of the blood supply, or when the brain arbitrarily determines that a certain organ is not working efficiently, and instead of establishing the proper body balance through regulation and direction, it seizes direct control of that organ and forces it to operate as it wishes.

Once the brain takes over organs such as the veins and arteries it changes them into extensions of the brain, and immediately they assume the characteristics of the brain. Then, instead of the primary function being efficient transportation, the primary function will become that of its master, the brain—direction and regulation. The truck driver becomes a government official concerned with his papers, proper packing, loading and unloading. Only secondly will he be a truck driver, and since that is only a secondary function it will be done at a loss—which is an expected and natural characteristic of the brain.

Every controlled organ such as the military, post office, construction, schools, or manufacturing reacts in the same manner. They will be well directed and regulated, but as extensions of the brain, *they will operate at a loss.* This is not necessarily bad. The brain can do what it deems wise at any time. It is bad *only* if the body cannot divert enough nutrients to support this vastly expanded brain which which requires 30 per cent in the normal state. If the brain becomes vastly enlarged it will be forced sooner or later to change its policy for one which will insure body balance.

MALADIES OF THE ORGANISM

It is a common belief that foreign cells passing through the body are immediately attacked by the surrounding cells and destroyed. Such is not the case. It takes time for the body to recognize a foreign cell when it comes in contact with it and still longer to develop protective serums to combat it. Only after many such encounters is the body able to recognize them and act accordingly.

In the case of a civilization where alien cells are under the

protection of the brain-government, the "recognition process" takes longer, but protective serums would still form.

TUMORS AND ABNORMAL GROWTHS

Wherever a sizeable number of alien cells gather they form a tumor. In each of our larger cities these alien tumors tend to blight the area which they occupy, and following the habit of tumors they have a high demand for body nutrients, poor efficiency, and always *take* more then they *give.*

Tumors are either benign or malignant. Benign tumors tend to segregate themselves by a membrane. Malignant tumors tend to run wild. Positive identification may be made by riding the Philadelphia or New York subways, or by walking in any of our large cities at night. Malignant cells surround a cell of the host body and severely damage or destroy it.

BRAIN GROWTHS

A few years ago the Arab world was afflicted by a number of tumors (largely Western) which were represented by our hand-picked government, our control of their communications system, and our ownership of the Suez Canal and other real estate. The Arab Culture affected its own cure by removing the brain tumor. After direction and regulation of the body was effected the Arabs easily removed the nerve and bone growths.

The West inserted itself in India's brain and awakened her from a long religious stupor. Tentacles of the growth spread and captured the nerves, and from there proceded into the manufacturing-stomach. After a long period the Indians built up protective fluids which removed the brain tumor and shortly thereafter the brain in turn removed the nerve and the stomach growths.

UNDERDEVELOPED

A short time ago the African giant was almost completely underdeveloped in every respect but size. The West inserted itself and made workable the microscopic body organ. The body of the African giant, with the aid of Arab and Oriental cells, developed protective serums and removed the Western brain tumor as well as most other Western influence.

THYROID ABNORMALITY

The Oriental giant is a victim of its abnormally functioning thyroid gland. With small frame and internal organs, it combines massive size and monstrous amounts of body fluids to form a gigantic but sluggish figure, of danger only to a slow-moving or stupid antagonist on which it can fall.

HEALTH OF THE WEST

Compared with the other cultural giants which inhabit this earth, the Western Giant is by far the biggest, best proportioned, and in the best all around condition, as befits the only vigorous Civilization now existing.

The worst thing that can be said of this High Culture's health and actions is that it is young and has a few minor ailments which may be found in the healthiest of organisms.

IMMATURITY

Immaturity is no disgrace and it does explain away many things which could be attributed to sickness. The West has grown to man's size and estate in the short time of less than five centuries. Today the West is a man with a boy's brain. No longer is a boy's *growth* the primary need, but a man's *wisdom.* The present brain cells are mostly leftovers from the age of growth. They are still money-adrenalin oriented, which is why the brain cells look on the body of the West as a push-button machine rather than a living being. It must yet be learned that modern *Technics* have not changed us into a machine. *Technics* have merely reinforced existing body functions—everything is basically the same. This misconception accounts in large part for the fumbling and bumbling of today.

It is becoming clear—what was once a theory—that what is needed are individuals who know something about a lot of things. A man who knows something about the military, farming, manufacturing, art, history, ditch-digging, etc. with additional training would be invaluable in government. In other words, the West's neglected man, the Jack-of-all-trades, or generalist, may soon find his place in society.

MILD GROWTHS

The West, which has in the past placed tumors in the brains and nerves of the Oriental, African, Indian, and Arab giants so that these giants would be more docile and helpful, now finds itself afflicted by a mild case of the same malady. The health and resulting resiliency has kept these growths mild, but in a childish brain with a money-adrenalin fixation it is easy to exercise almost absolute control of the brain with very little effort. Protective serums which others have built up over the years are still in the process of formation and consequently the West is as mild and docile as its former servants. When such a condition exists it is easy to see how the West, like a child, could rough up its natural friends or even take a bludgeon and smash its own hand. It is nothing more than the other giants have done in the past under our orders.

THE TRADITIONAL CURE

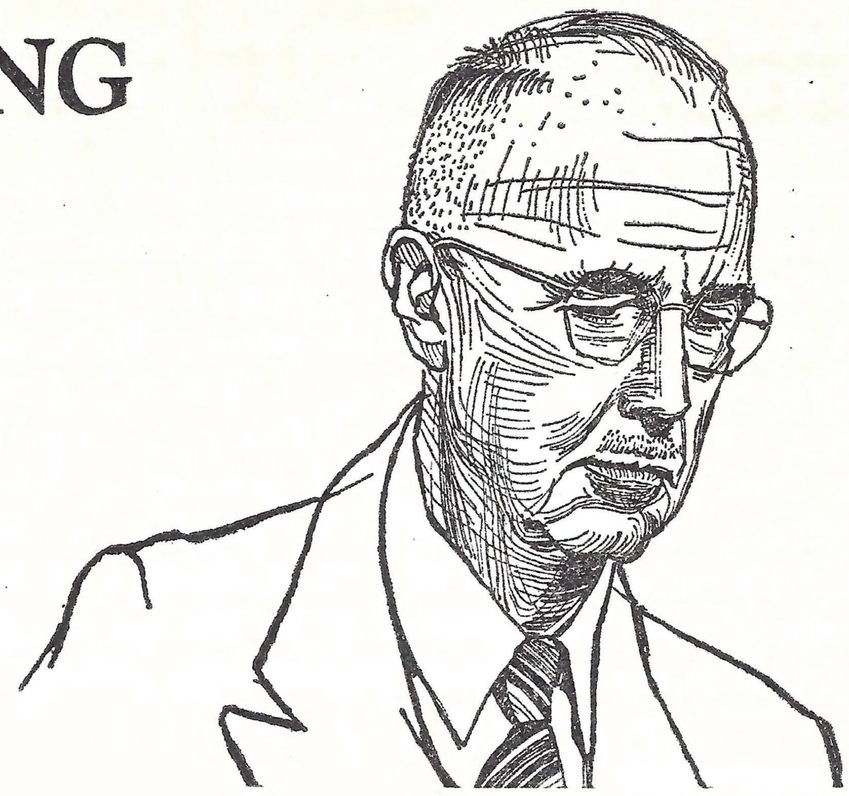
Sickness is seldom unique. Ours may be compared to the earlier sicknesses of the Arab and Indian Cultures. As stated before, we seized control of their governments, communications, most of the manufacturing, and founded Western colonies in their larger cities. They referred to us as the "Western Sickness." All of our influence collapsed when we lost control of their governments.

In the West the power structure is based on an alien voting bloc. As long as it wasn't too demanding no notice was taken of it. However, alien growths are always demanding—demanding far more than the natural tissues of the body do. To meet the ever heavier demand for body nutrients, the childish brain, directed by its tumor, has periodically injected shots of adrenalin from our money gland. Each time the cultural body has responded; the stomach produced food, and the heart pumped it, with the larger percentage going to the alien growths. But, while the body has responded, each time the response has been at a progressively slower rate. Now the stomach is getting indigestion and the heart beat is labored. The West needs a rest period to recover from these abnormal demands.

The period ahead in which the body rests and cuts off the massive flow of nutrients should prove interesting. The aliens have over-exposed themselves by demanding too much from too many. That protective serums are at work is evident in the swelling demand for traditional art, antiques, Williamsburg-Dutch-Colonial architecture, and traditional morality. This is clear evidence that the influence of the alien is slipping and that we are reverting to our natural selves. It is only natural that the West will follow the lead of the Arab, African, Oriental, and Indian giants in dealing with the problem.

A NEW UNDERSTANDING OF HISTORY

By BYRAM CAMPBELL



Byram Campbell, Contributing Editor to* WESTERN DESTINY *since its first issue, died June 14th in the Mount Sinai Hospital in Beverly Hills.

Only a few days prior to a minor operation he explained to friends that he expected to be on his feet again in a short while. He was "chipper." and in apparently good health.

He underwent surgery in another hospital in Beverly Hills and was moved to Mount Sinai on June 6, surviving the move eight days.

Bryam Campbell was a successful businessman, as well as one of Conservatism's leading writers and thinkers. His earliest book,* AMERICAN RACE THEORISTS *(1953) established his reputation for scholarship and independent thinking. It was not even reviewed in the United States, though was hailed overseas. It was followed by* WORLD OF ONENESS *in 1956 and* RACE AND SOCIAL REVOLUTION *in 1958. In addition to these books, he also wrote others on body mechanics, as well as brief articles and pamphlets on social problems and world conditions, based on extensive travel and investigation.

The article below was written for* RIGHT *newsletter in 1958.* RIGHT *first printed "B.C.'s" articles and introduced him to and popularized him among Conservatives. This article has been selected because it briefly summarizes one of his most important theories: that of* MONISM. *His second book,* WORLD OF ONENESS, *now out of print, was dedicated wholly to expanding on this theme.

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In ancient Egypt lived the Pharaoh Ikunation (1375-1358 B.C.) who conceived of the sun as a god, and worshipped it alone. Such was a basically new idea for it claimed supremacy for oneness. The Jews maintained this claim of supremacy for oneness in their conceptions of Jehovah.

Several centuries before the birth of Christ, Greek philosophers tried to discover a single unifying principle which would provide a basis for understanding nature.

In these quests the explorers were, from the point of view of this writer, projecting a demand of their inner natures on the outer world. They belonged to a breed apart—men of unstable natures, in need of an *absolute* to quiet doubt and inner turmoil. This demand could only be met through faith in a final reality — a reality based on oneness. We shall therefore name them *monists,* worshippers of oneness. In spite of or possibly because of their restricted outlooks, monists have proved to be effective propagandists. They set in motion forces which, if need be, carry on independent of monistic minds. In this writer's opinion it was such a process which brought about the Dark Ages.

During the Dark Ages men lived in an atmosphere conducive to peace of mind for the monist. An almost complete intellectual vacuum prevailed. Facts were condemned as pagan. In this way questions that might disturb the darkness of oneness were not raised.

Finally the same members of society rejected this unquestioning attitude, and the Renaissance was born.

During the Renaissance, light flooded the land. Horizons opened in all directions. New continents were found. Men were set free to discover facts and, finally, during the *Enlightenment* to make deductions from them. These projects which were stimulating to normal men were having an opposite effect on monists, who longed for a new comprehensive belief that would take possession of the minds of men and again make them all as one. But first they must stop the progress of reason. During the *Romantic Age,* which followed the *Enlightenment,* a start was made toward ending the reign of reason. Not only was doubt thrown on the worth of reason, but the emotions were declared to be the only proper guide to the solution of social problems.

Collectivism means the supremacy of the whole over the parts. In this conception monistic minds can find a congenial belief, a refuge from reality in an all-enveloping oneness.

The French philosopher and social theorist, Auguste Comte, believed that humanity forms a single organism and that the individual is but an abstraction. To the normal man the opposite is true, but it is the whole which is the abstraction. Comte was for a time insane, and it is my belief that intense monists are all tinged with paranoia. Marx believed that socialism (communism) would end differences and that a classless, self-directing society would spring into being. Obviously, to such minds, even natural divisions of mankind such as those of race and nation are wrong, for they challenge the supremacy of totality.

The rulers of Communistic Russia and China suffer from a mania for unity—a characteristic of the monistic mentality. To further "unity" they have liquidated millions of dissenters. When Mao Tse-Tung could no longer escape the fact that demands for unity were but further disrupting his land, he called for "a hundred roses to bloom in a hundred gardens."

Francis Parker Yockey: In Memoriam

By OSCAR WYCLIF HARMAN

A Chicago attorney, Mr. Harman is one of the steadily-growing number who have been deeply influenced by the inspired work,* Imperium. *It was on June 17, 1960, when the Philosopher of the Twentieth Century met his enigmatic fate in San Francisco. The article below has been written to express Mr. Harman's thoughts and feelings five years after that tragic event.

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Five years ago Francis Parker Yockey was murdered by the Marxist enemies of our country and the Distorters of our Western Civilization. This brilliant philosopher gave the answer to the cause of his murder "My Enemies have Evaluated Me Better Than My Friends."

Having served in the armed services of our country during the Second World War (to make the world safe for international communism, distortion, and destruction of the culture of the West), Mr. Yockey was with the "War Crimes Tribunal." He agreed with the late Senator Taft that the lynching bee at Nurenberg was serving the interests and "was meant to serve the interest of international communism." A few sane men like Yockey, Senator Taft and the one honest judge who was taken in custody and sent home, prevented a false finding by our Marxist lynchers that the West (the Germans) were guilty of the Katyn Massacre of over 40,000 leaders of Poland.

Yockey knew that murder and assassination such as were used at Nurenberg, and on our late President, require a high level policy decision of the Distorters (not Mr. Warren's "right wingers") and that the Distorters criteria for such murder is (1) it must be highly effective, and (2) must serve as some sort of an example.

In his book *Imperium* which the distorters have been able to burn and ban from our shelves, he proceeded to expand on Spengler's method of showing the behavior of a cultural organism, a spiritual force. He showed up the hypocrisy of the Culture Distorters who have such enormous race pride and nationalism, but have been able to make race pride and nationalism a cardinal sin and taboo for the peoples of the West. He exposed the criminal propaganda of those who would unite Europe in one money economy but destroy it as a "people, race, nation, state, society" with a will to live, as such, and to resist the Distorters whether from Asia, or existing in our own territory as parasites. He exposed the inorganic thinking of the Distorters who would destroy our High Culture by dealing with it as an inorganic problem. Spengler, the pessimist, believed that our world cities of London, New York and Berlin would disappear under jungle vegetation as did the Sumerian and other High Culture cities. Yockey exposed the capitalistic mentality (engaged in competition to get rich) who would picture the spirit of the West as an animal world. The time is passed when men will die to help the Distorters "improve the world." Sane men will only die in order to "be themselves" and not to follow the dictates of the Marxist hired men, who cannot understand the Spirit of the West and who win by inciting class hate as though it were the inevitable instinct of man. Their cult of co-existence and brotherhood of man has convinced the hired men of the West that hate has been eliminated from all human activities and that we must surrender our Western civilization to the Distorter, the Marxist and the barbarian of the East. On the other hand, the Distorter lives on hate and uses Communism as an Eastern barbarian weapon of foreign policy. Marxism has been able to prove that hate is effective as a political weapon to create losing wars, between the states of the West.

Imperium exposes the Marxist Old Testament ideas that work is a curse laid upon men as a sin, all of which is contrary to the belief of the High Culture of the West and its belief that "to work is to pray." Our Distorters can only win by convincing the world that work is to be despised and that the masses, if they can control them, should steal the products of those who work. Communists, their hired men and Distorters, cannot understand anyone who sees otherwise. They cannot understand work, labor, achievement, accomplishment, greatness and a HIGH CULTURE DESTINY for the human race, never having experienced any of these fine emotions. This explains their criminal Freudian attempts to animalize, sexualize, mechanize and destroy the great men and the spirit of Western High Culture. *Imperium* exposes the internationalist of the 30s and 40s who in the name of a crusade for humanity and democracy as an ally of Russia shared and still share the occupation of Europe.

Contrary to Spengler, Yockey was an optimist. He believed that the High Culture of the West will unite. That occupied Europe, the situs of the High Culture of the West, will drive out the occupation forces, the Asiatic horde and the hired men from Colonial America.

But Mao could not for long tolerate diversity. Being a monist, such negated the very basis for his conception of society.

American monists have developed great programs. To further drive men into oneness the *world* must be made into one. America has been assigned the task of leading the "free world" into the collective concept of One World. Though internationalism has cost America beyond all reckoning our monists are not concerned, for they have made tremendous progress in pursuit of the phantom, One World, this being borne out by the fact that the majority of Americans no longer resist projects based on internationalism. Today, in ever widening areas monistic minds, through the agency of various collectivistic concepts are creating a world dominated by oneness. Let us liken this to a natural phenomenon.

We are witnessing a vast whirlpool which would drag us into the depths of a new darkness. Many currents are stemming into the swirl, though they end in one. Can the whirlpool be stopped? The forces of darkness have been routed in the past and they can be again. But to accomplish this we must understand the force that would again enslave us. Its found in the minds of men—a group trembling on the brink of irrationality.

OF THE BLACK HAND AND BLACK QUOTAS

By C. M. GOETHE

Bearing one of the Western world's most distinguished names, Dr. C. M. Goethe is one of California's most distinguished citizens. Last March admirers celebrated his 90th anniversary by holding a testimonial dinner in Sacramento which was attended by several hundred admirers, athough Dr. Goethe himself was unable to attend because of his health.

Dr. Goethe's accolades come from conservatinists, charities and scientific groups, in addition to Conservatives. On the occasion of his birthday, the San Francisco Chronicle commented editorially on March 28, 1965 as below, and also devoted its editorial cartoon to a drawing depicting various personalities wishing "Happy Birthday, Dear Mr. Goethe . . ." The editorial stated, in part:

TO AN OLD FRIEND ON HIS NINETIETH

FOR SOME 50 years now, communications signed "C. M. Goethe" have been appearing in the "Letters to the Editor" column of this newspaper—seldom without begetting numerous others from readers who testify in effect: "This gentleman never fails to enlighten and delight. I wish to thank him."

The Chronicle now wishes also to thank him—the occasion being his ninetieth birthday today. It thanks him for itself, and for thousands of Californians who would shower him with thanks if aware of the debt of gratitude they owe.

For Charles Matthias Goethe, native and continuing resident of Sacramento, is not only a letter-writing naturalist, conservationist, botanist, geologist, ornithologist, philosopher and world-traveler. He is also a great philanthropist. To him and his late wife (the former Mary Glide, member of a family preeminent in California's Methodist history) Californians are indebted for various large acreages of virgin redwoods that survive as parts of the State park system. Among these is the Jedediah Smith grove that the couple purchased and gave to the State to preserve the name of a Methodist that Goethe reveres as "the Bible-toter." Another is the Mary Glide Goethe grove, his memorial to the wife who shared his travels and enthusiasms and constantly appears in his letters in such phrases as "my sweetheart and I" and "We 2."

THE SCOPE OF THOSE enthusiasms is indicated by the title of "Honorary Chief Naturalist," conferred on Goethe by the National Park Service, and by an item in The Chronicle of Feb. 25, 1912. It reports that Goethe, then in India, had been appointed by the Governor of California "a special commissioner to study and investigate children's playgrounds in cities through the world."

As examples of the Goethe style we cite this excerpt from one of his more recent letters, dealing with the remarkable survival mechanism of alligators: "The philosophizing naturalist wonders why Man, alone of all animals, carelessly disregards Nature's provision for survival. He wastes everything, from California's yesteryear sugar pine forest near Hetch Hetchy, to transplanting English sparrows and starlings to displace our native birds." Then, in reply to a query from us about his letter-writing, he says: "I cannot recall just when a certain very wise newspaperman suggested that the research of us-2 ought to be radiated to those who are blind to the miracles-of-God-in-Nature. It must have been a half century ago."

IT WOULD BE NICE to anticipate, on this occasion, another half-century of radiation.

WESTERN DESTINY *is therefore extremely proud to list Dr. Goethe as a Contributing Editor, and to print here a timely article on immigration from his tireless pen.*

This is a tale involving Sicily's Black Hand. Geographically, it stretches from New Orleans to Palermo, from Sacramento to Syracuse-in-Sicily (not upstate New York). May it begin at Sacramento, where this is written? Shall it start with a stiletto belonging to a Sicilian from said Syracuse?

In the depression of the 1890's, Goethe Bank was burdened with wornout wheat farms' foreclosures. Farmers could not be coaxed to continue, despite remission of interest plus a promise to pay their taxes until prices bettered. Their land was suffering from lack of crop rotation.

The remedy seemed to be: teach realtors how to subdivide "160's" into eight 20-acre farmlets. Then offer to introduce Europe's 40-year rural credits. Goethe Bank would also provide funds for building materials, a pump, a mule, a cow, some hogs, some poultry. One buyer was found: a Sicilian.

Some Sicilians are worthy folk. Their gardens are examples of thrift and neatness. One of my most respected neighbors is a blue-eyed, golden-haired Sicilian, Giovanni, with whom I talk Italian. They suffer because they are classed with Mafia mobsters like Scarface Al Capone.

Now as to my Sicilian customer: one day a man laid on Goethe Bank's counter a crumpled newspaper ad, also a dirty $5 bill. Between the two he placed a dagger. "You know him?" he asked the manager, pointing to the weapon. "Why, that's a stiletto." "Yes," the broken English came back, "Me no read English, no read even Italian. My friend, he give me paper. He say that paper say can buy twenty acres, five dollars down and five dollars a month, forty years time. I think this damn big lie. I want that farm. Twenty acres, in my country, make man like a little king. Here my five dollars.

"If I work hard five, six years, then find you cheat me,

here is stiletto. In Sicily, me Black Hand (Mafia). Me stick you in back where you die quick. Mafia people never wait for judge to jail enemy. The stiletto, he his own law . . ."

OVER-AMBITIOUS

The stiletto-owning Black Hand lived to see his mortgage paid. He was selling out to go back to his hinterland village near Syracuse. There he would be a moneylender, could live "like a little king." However, he was caught bootlegging. He was sentenced by one of those courts his Black Hand in Sicily "don't wait for."

In New Orleans of the 1880's, our family had an insight into U.S.A.'s first Mafia outbreak. It was not too far from our old family plantation on Dorcheat Bayou. Because of what we increasingly learned, my wife and I volunteered to go live awhile in Italy, particularly in Sicily, also in the "toe of the Italian boot."

There was much to be observed in Palermo. A British, resident there however, commented, "If you really want to see the real menace of the Mafia, go into Sicily's hinterland." This, we did. We saw, for example, black crepe on many doors of one Sicilian village. The milkman (a Black Hand) had his goats at the front door of our inn at 5:30 a.m. An early riser, I noted that at each pull of the teat, the milker made a double motion. The second move was a hugging of his ribs. Noticing a bag protruding beneath his coat, I jerked the lapel. At each squirt of milk he squirted another of water into the bottle. The water proved to be highly infected. Typhoid explained the black crepe on the doors.

We were thus awakened to various factors in South Italian-Sicilian life. We concluded we did not concur in the unthinking criticism of many Americans about Il Duce. For example, Mussolini did clean up the extortion of tourists, the cheating at hotels. Once, before Mussolini, I could not get my hotel bill. It was not presented until just before my train left. There were extortionate items. My indignation was met with, "Sure, we are robbing you. But unless you pay you will miss your train."

Such reforms, as well as, for example, substitution of sanitary toilets for what we once endured in many South Italian inns, did not blind us, however, to certain evils of Fascism. Nor could one forget Mussolini's personal lack of morals. Nevertheless, Mafia-type immigrants can poison the United States with gangsterism.

HIGH VOLTAGE IMMIGRANTS NEEDED

I have great respect for certain Italian scientists, some of them little appreciated in the U.S.A. These include Volta, whose name is immortalized in our electricity word, "volt." Also Lomboroso, whose findings on the heredity of crime have been successfully censored by the Culture Distorter.

Is not American "know-how" a world-respected asset, based largely upon the inventiveness necessary for survival during the generations from Jamestown and Plymouth Rock to the California gold discovery? One example is the railroad, now becoming obsolete, perhaps, like the streetcar. Folks once even spoke of "those new-fangled railroads." Our family of yesteryear did not attempt such risky travel in those days. The steamboat was far safer. (In fact, we had an earlier tradition of our forbears travelling by steamer from Louisville, Kentucky via New Orleans, Mobile, Key West, Cape Hatteras to New York. Redskins' deadly arrows were ever lurking in those days.)

Has our generation a responsibility to conserve this American "know-how" asset? Has it not expanded us from a thin line of Atlantic Coast colonies into a mighty transcontinental Nation? Has it not peopled this expansion area with a population enjoying the world's highest standard of living? Have we not more telephones than all the rest of the world? Have we not 18 automobiles to every one in Russia?

The United States is not only past saturation of 150,000,000 but is well down the toboggan slide to Teddy Roosevelt's "Chinafication." Do we have any reason to grant immigration "rights" to fast-breeding natives of other climes? The first law of life is self preservation. Have we not a duty to ourselves and to our posterity to survive as a race? A half a century ago I visited the Court of the Susushan of Soerakarta in South Java. This provided an insight into the kind of citizenship material we are today accepting under the quota for Indonesia. Daily wages here equal a year's in Java and other places in the East and Africa. The real menace is when we emotionally allow such an immigrant to send for his "wife." Thus comes "baby-a-year" birthrate, up to 35 children by one mother, records show.

With our increasing overpopulation and the simultaneous exhaustion of ever more essential natural wealth, why not suspend all immigration? Then, perhaps, someday we will know the need to breed from, not our worst (like the incestuous father of 24) but from our best, like Darwin, Galton, Agassiz, Pasteur. This, as we do our race horses and roses, cows and carnations. Why not man?

We are accelerating the spread of eugenical knowledge. Our schools have science fairs. Our medical colleges increasingly list human genetics. More cities open marriage consultation centers. With eugenic enlightenment, we then may return to at least immigration quotas with demand for Dr. Laughlin's pedigrees of 20 relatives.

When bridegrooms and brides care as much for that first baby as for daschunds or dahlias, delphiniums or dalmations, can we not then safely admit small quotas of tested highly-desirable immigrants to participate in our marvelous American standard of living? Or do we choose "Chinafication"?

On my desk today I have a message from one who has perhaps seen more of Hindustan than I, though our family has had contact there for over three generations. (These have included inspection of the staff workers such as at the School of Girls of the Untouchables, his where our breakfast was only a *dahl* from a common bowl. No spoons, only fingers, like Hawaiian 1-finger, 2-finger, 3-finger poi. Also, our experiences, recorded elsewhere, at the Tample of Kali, one eyed Goddess of Hat, near which is the playground my wife and I founded and financed with the help of Calcutta friends.)

This message, received today, asserts that one-third of Hindustan's population endures life with near starvation at 20c daily income! Are such, are Black Hands, are Congo cannibals good seed stock for future Americans?

COX LIES ABED

Col. Earnest Sevier Cox, world-traveller, author, historian, friend and counselor to Americans of all races, is still ill with a persistent lung infection at McGuire Veterans Hospital, Richmond, Virginia. His spirit, as always, is willing but the flesh weak; he says he needs five more months of work to finish his latest book. A card or note from you wishing him speedy recovery would mean much to him and more to America when his work is done.

The Greenland Vikings

By ALASTAIR HARPER

A Scot, Alastair Harper a few years ago accepted the responsibility of directing the Northern League, following the retiremnt from active leadership of its founder, Roger Pearson. Thoroughly familiar with the little-known history and culture of our mighty ancestors of North Europe, who contributed so much to the creation of the Western world, Mr. Harper tells us here of an obscure chapter from the past which throws a proper historical light on developments of today.

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From the isolation of their northern home the Faroese have recently been bringing themselves to the notice of their fellow Europeans. It seems that they wish to claim their independence from Denmark, and since the war this issue has underlain most of the political considerations in the Faroe Isles. This claim is rooted historically in the absolute descent of the Faroese from the Vikings, whose fiery and unquenchable spirit their present actions now recall.

Any spring-time a thousand years ago one can be fairly certain that the Vikings would be embarking for their summer voyages, armed against the unknown with only their swords, their courage and their unsurpassed skill in the handling of ships. We tend to forget that the Vikings made their journeys not so much for material profit but from a love of adventure and from a burning desire to know what lay beyond the seas that stretched on every side of their homeland. When Sir Edmund Hillary was asked what it was that drove him to climb Everest, his simple answer was, "Because it's there." That is the Viking spirit. While it survives Europe need never go in fear of growing old.

The Viking age, which began about the middle of the 9th Century, was in reality the spring-time of the Age of Exploration which was to reach its climax in the voyages of Columbus, Da Gama and Sir Francis Drake. Of all the exploits of the Scandinavian seafarers few excite more interest than the struggles of those who endeavoured to colonise Greenland. Today, when the strategic demands of the West require us to maintain forces in Greenland, we are in a proper position to assess the extraordinary nature of a people who were able, without the advantages of modern science or technology, to withstand for centuries the bitterness of Arctic life.

By 1000 A.D. the fjords and lowland meadows of Iceland had been settled by a total of some 30,000 Swedish, Danish and Norwegian Vikings, the lives and history of whom is detailed in the great Icelandic record, the *Landnamabok*. This document, like other great Nordic record books of which Domesday is a typical example, was kept assiduously for centuries and provides us with an invaluable source of historical information.

It is recorded in the Landnamabok that in 982, probably in May or June, a certain chief, Eric the Red, outlawed from Iceland for a period of three years, set sail on a westerly course, seeking unknown lands in the ocean. Aided by the North Atlantic drift he was borne to Greenland, where he landed and founded a settlement at a place now called Tunugdliarfik. When his period of outlawry was ended he returned to Iceland, and after recruiting a larger expedition set out once more, determined to seek for himself and his followers, of whom there were about a hundred, a new life in the place he had named Greenland.

The inappropriateness of the name chosen by Eric for his new home stemmed rather from a zeal to attract further settlement than from an inaccurate appraisal of the geography of the country. If, on the other hand, we discount any attempt at advertising, it is possible that it may have been an attempt to propitiate the spirits of the place, in much the same way as the Greeks called the stormy Black Sea, *"Pontus Euxinos"*; "The Sea friendly to Strangers."

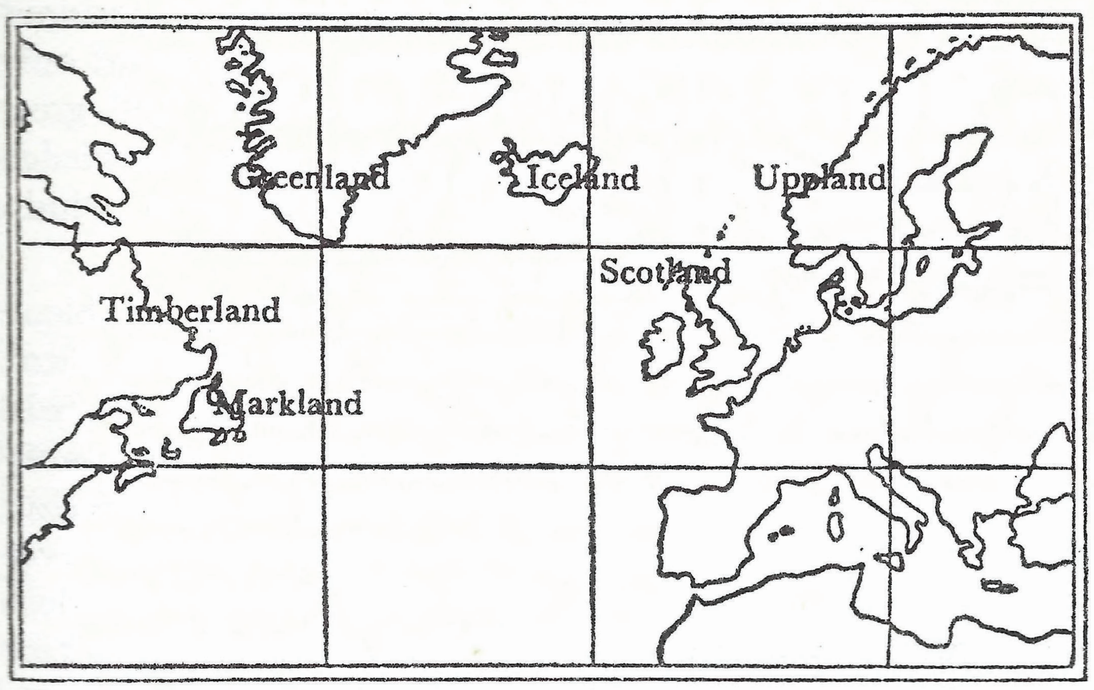
Eric's adventurers set up their colony in one of the fjords, and in the shelter afforded by the high cliffs they set about rearing the cattle on which their economy depended. They did little hunting, for they could hardly have had the time, but for a while, we are told, the settlers were fortunate enough to be able to grow apples in the more protected valleys, and this does not seem so incredible when we remember that under suitable conditions the present day Greenlander can grow turnips and rhubarb.

IMMIGRATION BEGINS

Following this success, hundreds of families followed Eric the Red from Iceland, anxious to escape the overcrowding of the Iceland pastures, and in the inner reaches of the fjords, in what came to be known as the East Settlement, every vale soon had its own farm. It has been reckoned that in the whole of Greenland at that time that there were almost 300 farms, and when we reflect that the present population of Greenland amounts to no more than 4,500, a medieval population of 3,000 leaves us in no doubt of the colonising ability of the Vikings. Feeding stuffs alone must have constituted a terrific problem, since the cattle, by dint of the climate, had to be stall fed for 230 days of the year. A cow required about 20 lbs. of hay per day, and since the farms kept an average of twenty cattle, the task of cutting and transporting from the little fields the 450 tons of hay required, provided them with a summer's work which would have been formidable to farmers with mechanical advantages, far less men who had to ferry much of their fodder across fjords. The settlers suffered, too, from the lack of timber, of which there was little native, and such stunted birch as grew was soon destroyed by foraging cattle in the spring. Surface iron met some of the metal needs, but like the timber, it had mainly to be transported from distant Norway.

About 1000 A.D., however, the Vikings made their first contact with America, which they called Markland, and from that time until the 14th century, ships plied the 200 odd miles across the Davis Straits, ferrying timber to Greenland.

The Christian Church established itself in the settlement and a Bishop of Greenland was appointed. It seemed as though the colony would prosper despite the enormous odds against which it had been pitted. But this, alas, was not to be so.



THE NORTH ATLANTIC AS KNOWN TO THE VIKINGS

When read in the original documents, the story of the decline of the settlement is starkly tragic and no second-hand account can convey the homeless, marooned expression which reaches down the centuries to us, when we follow the events which gradually led to the downfall of the Greenland Vikings.

In the beginning there had been steady trading between Greenland and Norway by a route which, as tradition has it, was first issued by Leif, son of Eric the Red.* The risks incurred on the run from Bergen, past the Faroes and the south of Iceland to Cape Farewell, were great, but so, too, were the profits and it was not long before the Greenlanders discovered the value of fox furs, bear skins and walrus tooth.

By 1300, however, the trade with Norway had begun to decline. Some maintain that the liberation of the Mediterranean Sea from Mussulman control permitted the shipment of elephant ivory from India. Others contend that the waning trade derived from the tardiness of the Norwegian merchant marine to adopt the high-decked ships designed by the Hanseatic League. At any rate about 1300 a political move by King Eric VI, as unexpected as it was inconsiderate, restricted the trade with Greenland to a state monopoly. Then in 1369 one of the King's Greenland ships founded off Bergen, and this disaster spelt the end of trade between Greenland and Norway, and in effect pronounced the death sentence on the Greenland Vikings, who depended so heavily on their Norwegian supplies.

For a time the ships of the Hanseatic League continued to visit Greenland, but in decreasing numbers, and in 1541 the League despatched a "Kraffel" under a certain Gert Mestemaker from Hamburg, to discover whether trade could be re-opened on any scale. The Company's log is brief but revealing: "In spring a Kraffel was sent to Greenland to investigate the land. The skipper's name was Gert Mestemaker. He found the land but could not come upon men there. Therefore he at once returned home."

Thus was broken the thin-spun but necessary contact with Europe. In 1540 another Hamburg skipper, Jon Greenlander, had landed at the seattlements and found but one dead man, the last of the Norsemen whom there was no-one left to bury. Cattle and sheep ran wild in the meadows, but there was no one to tell why the once populous fjords had surrendered to the silence of the Arctic.

WHERE DID THEY GO?

Today there is no absolute answer to the question of what became of the Greenlanders. That they did not mingle with the Eskimo tribes in Greenland we may be certain, for when Europeans returned to Greenland in the 18th Century, they would surely have detected European characteristics in the features of a half-breed population. Neither do the number of graves discovered in the settlements warrant the belief that the population was completely extinguished; indeed, most of the graves would appear to contain the old or the very young, or those who were misshapen. It is difficult, too, to imagine a community of people with the Viking spirit accepting gradual extinction without making a staunch attempt to avert it.

A more probable conjecture is that with the realisation that they were to be sundered from Europe, the Greenlanders began to make more enduring contacts with their "timberland" in America. They were bound to realise that in this course lay their only salvation, and the ocean barrier of two hundred odd miles was but a small impediment to a sea-faring people.

This solution gains powerful support from reports of the existence of a tall, white-skinned fair-haired and blue-eyed people in the northern parts of Canada and Labrador. The first of these reports came from a John Franklin, who encountered a blond "Eskimo" while on exploration in this area in 1824. Thirteen years later two American Arctic explorers, Dease and Simpson, met other "Eskimoes" of a similar appearance, and likened them to Scandinavians. So widespread became these reports that at the beginning of the century a scholar, A. W. Greely, published a survey collating the multitude of accounts about these "White Eskimoes" which continued to come in from the unfolding Arctic. It revealed the presence in Baffin Island and in Labrador of a people called Tunnits who, thought they displayed some Mongol characteristics, were predominantly of Nordic appearance. In 1910 Stephansson landed on Victoria Island hoping to locate further White Eskimoes, and after months of search in the tundra he came across a community in Cape Bexley. His true Eskimo guides were the first to point out that these men were Whites and only affected the dress and habits of the Eskimoes, and he describes vividly the astonishment of the Tunnits at seeing someone alike in colour and features to themselves.

Whatever may be the meaning of these reports, the Greenland Vikings as an identifiable community are today no more. Their homesteads are open to the blast of the Arctic winds, and their meadows have been replaced by air fields, meteorology stations and all the parapharnalia of the modern military machine. But the Viking call which sped the ill-starred Eric across the Arctic waters so many spring-times ago has continued to echo down the centuries in the thoughts and deeds of the pioneers, creators and builders of many other new lands across the seas. The settlement of Greenland was an heroic exploit which failed, but the spirit of its early pioneers will always remain strong in the hearts of their kinsmen.

**Leif Ericsson* (Leif, Eric's son) is also honoured as the first discoverer of America, although a certain Bjarne Herjulfsson, carried off by a storm whilst sailing between Iceland and Greenland, was the first European to sight the American continent, though he refused to allow his men to land.

CROSSROAD

(Continued from Page 4)

Yes, we believe that Mr. Johnson craves—as his predecessors all have— to be a war President. He is known far and wide as a "master of consensus politics." He is. It is a starkly chilling thought to realize that the only issues on which anything near a "consensus" can be built today are prosperity (which everyone favors) and fighting, or appearing to fight Communism (which can be easily handled so that the boobs will think that it is a crusade while the politically sophisticatel liberals and native American Trotskyites see that America is completely communized and destroyed from within in the meantime).

Johnson's "consensus" can destroy the emerging force of American Conservatism, in spite of the fact that some extremely foolish and irresponsible so-called "Conservative intellectuals" appear to advocate a greater involvement in an Asian war. In spite of the historical incompetence, strategically as well as politically, of these gentlemen, Conservatism was nearly ascendant in America until the assassination of John F. Kennedy. Lyndon Johnson was elected only because he was able to do what Kennedy never could have—he was able to capture the votes of millions of decent, law-abiding Americans of Conservative instincts who were scared of Goldwater's "trigger-happiness," believe it or not. The Washington regime feels the hot breath of the people still blowing down their necks. To maintain control extreme measures are needed. A war against Asians—hopeless, costly, futile—can divert attention from their criminal activities long enough to complete the flooding of America with "refugees," thus destroying all possibility of the political victory of our people even as the regime tightens its grip on virtually every aspect of life, from rent and wage controls to approval of switching jobs and locking up those who protest. Only a political idiot can fail to understand this. Which, we fear, means about 90% of the voters.

ONE OTHER POSSIBILITY

We can see one other possibility that will also serve the purpose of the Culture Distorter, and perhaps just as well. This would be a disarmament program combined with a vast increase in foreign aid, no doubt to Red China, itself, and this may be the result of what is now happening. Johnson has, in fact, made this offer to the Chinese and to the North Vietnamese but they are not interested. Should they accept, we would, in effect, be paying tribute and literally buying time until we could pay no more or the Reds would renew their offensive.

It is conceivable that the great buildup of troops in Vietnam and the growing casualty lists (our masters have informed us to expect more and more casualties) will be used to blackmail Americans into accepting a great "disarmament" scheme, which would spell the end of our national independence. We unconditionally guarantee that Herman Kahn, as well as his friends and comrades, would support such a plan.

The great point is that whatever is being planned for us in Vietnam is spelled disaster. The rise of the West is absolutely certain providing that its spirituality is not killed. This can only be done through genocide of its peoples, but genocide may be done more ways than one. Present-day inhabitants of Iran, India, Greece and Italy are less related to the great race which built those fertile empires than are Northern Europeans of today. This radical change in the quality of the inhabitants was accomplished through a combination of war and the integration into the cultural organism of aliens. But the process of degeneration in all previous cultures has taken centuries and has been consummated only after the imperial stage of the unified culture. The great danger to the West is that, in spite of the unique knowledge of history that we have, we may degenerate from within even before the Imperium.

Should the West destroy its priceless heritage of blood through forcible digestion of spiritual and cultural aliens then the West, as a viable force, or any force at all, will cease to exist for it will have lost its identity and history will have stopped for it. At that point, total chaos, barbarism and a universal tyranny greater than the world has ever seen will reign for ever, for never again will the decadent and hopelessly atomized world find itself subjugated by a race of Culture Bearers from the North, as it has been every other time this has happened in the last six thousand years of history.

Conservatives must not be oblivious to the political dynamite which the Washington regime is creating for our use. As the casualty lists soar, Conservatives must be ready, willing and able to loudly and vigorously condemn the policies of the Democrats, not tie themselves to them, as some seem willing to do.

There are great dangers to our situation, but also great possibilities which may be seized. Opportunity knocks often as adversity.

THE CHURCH AND COMMUNISM

(Continued from page 5)

from the world. Church diplomacy, formerly directed from above in so distinguished a manner, and exercising its tactical judgement over events decades ahead, gives way increasingly to the vulgar methods of day-to-day politics, to partisan democratic demagogery from below with its contemptible trickery and specious argumentation.

Thought and action are on the level of the cosmpolitan underworld. The traditional striving for temporal power is reduced to petty ambition in the direction of election successes and alliances with other "mob" parties for the sake of material results. The mob element in the priesthood, once suppressed, now prevails, with its proletarian way of thinking, over the really worthy section of the clergy that considers the soul of a man to be worth more than his vote and takes metaphysical problems more seriously than demagogic raids upon economic life. There is in Germany a Catholic Bolshevism which is more dangerous than the anti-Christian because it hides behind the mask of religion.

All abstract brooding over economic concepts that are remote from economic experience must, if courageously and rigorously followed out, lead in one way or anoother to reasoned conclusions against State and property. Only lack of vision saves these materialist educationists from seeing that at the end of their chain of thought stands the beginning again: effective Communism is *authoritative bureaucracy*. To put through the ideal requires dictatorship, reign of terror, armed force, the inequality of a system of masters and slaves, mein in command and men in obedience—in short: Moscow.

COOPERATION AND COMPETITION IN EVOLUTION

By SIR ARTHUR KEITH

The general impression created by the *Origin of Species,* when it was published at the end of 1859, was that evolution was a brutal process involving individuals in a lifelong struggle with one another for survival.

Such an impression was in keeping with the picture Thomas Hobbes (1588-1679) had painted of man's early state—namely, as a "war of everyman against everyman."[1] Certainly, when writing the *Origin of Species,* Darwin did emphasize the individual struggle and the ruthless nature of the evolutionary process, as, for example, when he penned the last sentence of chapter VIII, part of which reads: "one general law leading to the advancement of all organic beings — namely, multiply, vary, let the strongest live and weakest die." Even as late as 1888 we find Huxley writing: "As amongst these so among primitive men . . . life was a continual free-fight, and beyond the limited and temporary relations of the family, the Hobbesian war of each against all was the normal state of existence."[2]

DARWIN'S GROUP SELECTION CONCEPT

When Darwin came to write *The Descent of Man* in 1870, his conception of the process of evolution had undergone a profound, but apparently an unnoted change; group selection now replaced individual selection—at least so far as social animals were concerned, and most animals are social. I have already cited passages from *The Descent of Man* illustrative of this changed attitude, and now I shall cite others to exemplify Darwin's conception of group evolution.

Here is my first example:[3] "for those *communities* which included the greatest number of offspring"; the group or team held together by mutual sympathy is stronger than one not so blessed. Another instance:[4] "When two tribes of primeval man, living in the same country, came into competition, if (other circumstances being equal) the one tribe included a great number of courageous, sympathetic, and faithful members, who were always ready to warn each other of danger, to aid and defend each other, this tribe would succeed better and conquer the other"; group selection thus favouring the growth of fidelity and courage. A third passage:[5] "A tribe including many members who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage and sympathy, were always ready to aid each other, and to sacrifice themselves for the common good would be victorious over most other tribes." As a postscript to this passage Darwin adds: "And this would be natural selection." Here, then, is a case of group selection which is certainly "natural," but in its methods and results it differs altogether from the instances advanced in the *Origin of Species.*

I shall note very briefly other mental qualities which Darwin regarded as giving strength to a group or tribe, and also those which he believed led to their undoing. "A tribe which was contented and happy flourished better than one which was discontented and unhappy";[6] "selfish and contentious people will not cohere and without coherence nothing can be effected";[7] "no tribe could hold together if murder, robbery, treachery were common."'[8]

Thus Darwin came to see that it was not a man's individual merits that gave him survival in primal times; all depended on how such a man could fit his merits into the social life of his group. Darwin realized very clearly that a group of primitive mankind was a nursery of all social virtues, and that it was by group selection that man had come by all those mental and moral qualities which have raised him so high above all other animals.

PRIMITIVE COOPERATIVE SOCIETIES

I must not permit my readers to forget the object of my search; it is to discover the mental qualities which we may legitimately attribute to the human groups we have assembled on the checkerboard of the primal world. In the two preceding essays I have given grounds for attributing to them a "group spirit," and a spirit of patriotism; and now, with Darwin's aid, I am giving my reasons for regarding them as co-operative societies, for in societies or tribes where fellowship, goodwill, and a team spirit prevail, then there must be co-operation. The recognition that the group and not the individual was the unit of selection brought a new principle into evolution. Russel Wallace was the first (1864) to perceive that human evolution was a matter of group selection;[9] Bagehot recognized it;[10] so did Herbert Spencer[11] and Sutherland;[12] but the witness I would cite now is Winwood Reade, because his evidence is based on experience among primitive peoples—those of West Africa. "But this sympathy," wrote Reade in 1872, "is extended and intensified by the struggle for existence; that herd which best combines will unoubtedly survive, and that herd in which sympathy is most developed, will most efficiently combine. Here, then, one herd destroys another not only by means of teeth and claws, but also by means of sympathy and love . . . in the first period of the human herd, co-operation was merely instinctive, as in baboons."[13]

Karl Pearson was also aware (1888) of the important role taken by co-operation as a factor in the survival of human communities,[14] but the old conception of evolution being a "'tooth-and-claw" business must have remained vigorous, for when Prince Kropotkin published *Mutual Aid: a Factor of Evolution* in 1902, it was received as a revelation. In one sense it was a new doctrine, for it attributed man's rise in the animal scale to his capacity for "mutual aid." Such a surmise will explain man's good qualities but, as we shall see presently, we have also to account for those which are regarded as evil.

A leading authority on animal psychology, Prof. W. C. Allee, affirms that "automatic co-operation is a fundamental principle of biology";[15] equally fundamental is the fact that the cooperative activities of a community are restricted to that community. Further, co-operation, so far as the higher animals are concerned, can exist only if members of a community are united by the bonds of mutual affection, sympathy, and goodwill, and, as these emotions and feelings never ex-

tend beyond the limits of an animal or primitive human society, we may infer that, so far as concerns the primal groups of humanity, co-operative activities were equally restricted.

"Social animals," said Darwin, "are largely guided by special instincts in the aid which they give to the members of the same community; but, they are likewise in part impelled by mutual love and sympathy, assisted apparently by some amount of reason."[16] As he penned that sentence Darwin must have had in mind the enormous expansion of man's feelings, sympathies, desires, and imaginings which took place as the human brain rose in organization and power, and the thousand and one ways in which men could then co-operate and give mutual aid. Man has the capacity to co-operate far beyond that of any other social animal; we may assume that even early man had this capacity to a considerable degree, and that the primal groups, postulated in the group theory, were independent co-operative units.

PRIMITIVE COMPETITIVE UNITS

Having presented my case for regarding the groups of primal humanity as co-operative units, I now turn to give my evidence for regarding them as competitive units. There is ingrained in man's mental nature a bundle of activities to which we may give the name of the "competitive complex." At the base of this complex lies man's desire for place and power—ambition; as an accessory is that form of resolution known as courage. There are the passions of emulation, rivalry, jealousy, and envy, which served as stimuli or "triggers" to bring the competitive complex into action; competition leads to conflict, and conflict may pass into anger, and anger into violence. Now, everyman is heir to all these ancient mental qualities—to a greater or lesser degree. We are apt to think that those feelings and impulses serve the occasions of only the individual man, but we have already noted that all man's individual passions and impulses may pass into collective action on behalf of the group. This is especially true of the competitive complex; man's love of team competition is as strong as that for individual against individual.

In 1944 the sale of war saving-certificates was going badly in Britain, but the moment one team of collectors was set against another there was a triumphal increase. When the Government of Russia wished to stimulate a desires for learning among its students, it appealed to the competitive spirit by setting the students of one institute against those of another, in what were called "socialist competitions." The desired effect was attained.[17] Games in which teams compete against teams are the most popular form of sport in the Anglo-Saxon world; they seem to satisfy the "competitive instinct" which is so strongly developed within the Anglo-Saxon breast. We may assume that early man had the spirit of team competition.

NATURE SET THE STAGE

In man's primal world the stage was certainly set very favourably for a great game of competition. Each group was a separate entity, with its own interests, which were antagonistic to those of neighbouring groups. It may be thought that in a thinly populated primitive world, groups would be so far apart that their interests could not clash. In primal times groups depended for a subsistence on the natural produce of their territories. In those areas where Nature's harvests were abundant we should expect the groups to multiply in size and in number and so encroach on each other. Even then the degree of competition which would ensue must have depended on the temperament of adjacent groups. Among the aboriginal tribes of Australia the competitive spirit is in abeyance; it is kept just sufficiently active to maintain tribal isolation and integrity. It was otherwise with the tribes of Mongolia and of Germany; between tribes in these two regions of the globe there were rivalries, conflicts, and wars. We may assume that in the ancient world, as in the modern, there were regions where tribes were aggressively competitive and others where life was held on easy terms.

Man is the most competitive of animals; his spirit of competition outstrips that of every other Primate just as far as his brain surpasses theirs. Competition, one would infer, has been an important factor in man's evolutionary ascent. Man is also the most consciously co-operative of all animals; we may confidently assume that his co-operative capacity has been a potent factor in his evolutionary progress. Modern men of business are of the opinion that co-operation and competition are incompatible forms of human activity. Yet every successful football team shows that such a combination is not only possible but highly profitable. For unless a co-operative spirit prevails among the members of a team, unless each man sinks his individuality in his team, there can be no competitive strength; the higher the co-operative spirit, the greater the competitive power. The greater the opposition met with in competition, the greater grows the co-operative spirit within the team.

I assume that it was in this way that co-operation was combined with competition in the human groups of the primal world; welded together, as in a team, they gave a human group a strong place in the evolutionary field. In all home activities of a group co-operation replaced individual rivalries, but in all affairs which concerned the outside affairs of the group the "competitive complex" had free play. I regard the combination of co-operation with competition as the most potent of all the agencies which determined the evolutionary destiny of human groups.

THIS IDEA LACKS EXPRESSION

That groups of primitive humanity should be imbued with a team spirit, and should have forged out of co-operation and competition a single and effective instrument to serve in their evolutionary advance, seems an almost trite idea, yet in all my reading I have come across only one author who has given it a clear expression—namely, Prof. W. C. Allee.[18] As to the factors which are concerned in the natural production of new forms of organic beings, I find that I have more in common with him than with any other biologist, excepting his idea that evolution should culminate in making mankind into a single co-operative community. Julian Huxley, in his comprehensive work on evolution,[19] seems to have had in mind a combination of competition with co-operation when he wrote: "The development of social life, with consequent inter-group struggle, within the species, may produce the most peculiar selective results, as is especially to be seen within our own species"—a statement based on inferences made by Dr. R. A. Fisher, who gives reasons for believing that selection, which is competitive in nature, tends to produce co-operative mental qualities, such as public spirit and patriotism.[20]

Now, in order that the members of a team may apply the "C.-and-C." factor (competition with co-operation), they must have two rules of codes of conduct: they must behave in one way to their fellow members, but in quite another manner to members of the opposing team. It must have been so with groups of primitive humanity: the members of a group had one rule of conduct for their fellows and quite another for members of neighbouring groups. This duality of behaviour is not peculiar to man; it holds for all neighbouring groups of social animals.

Duality of conduct is made possible because the mentality of all social animals is dual. It is especially true of human mentality; the man who loves, sympathizes, and is kind at one moment may hate, be callous and cruel at the next; in man's mental armoury every virtue has its corresponding vice. "Rude tribes and civilized societies," said Herbert Spencer,[21] "have had continually to carry on an external defence and an internal co-operation: external antagonism and internal friendship. Hence their members have acquired two different sets of sentiments and ideas, adjusted to their two kinds of activities."

DUAL MENTALITY IS INSTINCTIVE

Here, I think, the pioneer of evolutionary thought places the cart before the horse. Man did not acquire his dual mentality as a result of practising two codes of morality, but he practised a dual code because of the twofold organization of his nervous system. A bee behaves in one way to its fellow workers, but in an altogether different way to those who are not of its hive. The bee's behaviour is regulated by instinct, and instinct depends on an innate organization of nerve cells. Man is the descendant of a remote ancestry, the conduct of which was regulated by instinct. On this instinctive basis man's powerful brain has been evolved, but the fundamental dualism has been retained.

The bee, of course, is not aware that it has two rules of conduct, two standards of justice, nor is any social animal. Only man has become conscious of it, and he only when he has entered the realm of high civilization. The daily conduct of most men is based on a dual code; it seems to them so natural to love their friends and to hate their enemies that they believe that they are obeying only one moral code in doing so. If, as I have assumed, man's mentality has been built on an instinctive basis, then this unconscious practising of a dual code is understandable, for instinctive action lies below the level of conscious control. Even in the human brain, when impulses ascend into the field of consciousness — into the eye of the mind — from the old centres of instinct, they bring with them such an emotional force that reason, far from playing the part of judge, jumps down from its throne to become a partisan. Conscience sits unmoved.

I am assuming that ancient, evolving humanity was dual minded and had two codes of behaviour. For a moment let us suppose that it was not so and that there was only one code, the code of amity or co-operation. Then the sympathy of the members of a group would no longer be restricted to their own circle, but would well out to embrace members of all neighbouring groups. If a group no longer considered its own things much more precious that those of other groups, in no need of defence, then patriotism would be superfluous; if men and women behaved towards members of other groups as they did towards members of their own group, then all barriers between them would vanish and a general fusion would ensue. And with the disappearance of groups, not only competition and conflict would be eliminated, but co-operation as well, for groups are the nurses of co-operation as well as the agents of competition.

If students of evolution are right in regarding each isolated group as an experimental brood, then with the dissolution of the dual code such broods would be brought to an end. What direction would human evolution have taken if man had been uni-codal? I cannot tell, but it would have been very different from that it did take under the rule of the dual code. Evolution would certainly have become disorganized, indeterminate, and inchoate, as indeed it is becoming in the modern world. And, after all, man is a very exceptional result for evolution to have attained under the stress of competition and of elimination.

EVOLUTION DEMANDED DUAL CODE

Seeing that all social animals behave in one way to members of their own community and in an opposite manner to those of other communities, we are safe in assuming that early humanity, grouped as it was in the primal world, had also this double rule of behaviour. At home they applied Huxley's ethical code, which is Spencer's code of amity; abroad their conduct was that of Huxley's cosmic code, which is Spencer's code of enmity. The subservience to these two codes—co-operation within groups and competition between groups—made evolutionary advance possible; and we may infer that the groups which co-operated best were also the groups which were most successful in the competition for survival. Man is the most co-operative of animals and also the most competitive; it can hardly be a coincidence that the animal that has risen highest in the scale of beings is the one in which these two qualities find their highest development.

To the ethically minded the practice of the dual code is anathema, for it implies two standards of justice — the favourable standards which members of a group apply to themselves, and the harsh standard they seek to impose on those not of their community. Such is my reason for asserting, at the close of the preceding essay, that evolutionary advance was made possible by the practice of injustice.

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Books

THE REST OF HIM

By R. G. HAMILTON

WHERE'S THE REST OF ME?, by Ronald Reagan, with Richard Hubler. Duell, Sloan and Pearce, New York, 1965. 316 pages with Index. $5.95.

In the summer of 1964 when the Republican Convention was taking place in San Francisco, Ronald Reagan delivered an outstanding speech in favor of the Conservative candidate, Sen. Barry Goldwater. In doing this, Mr. Reagan projected an image of himself and of his principles which had decided appeal.

Since Ronald Reagan was already a popular, well-known personality, this address immediately brought him added prestige and into political focus though he had been active in Hollywood backstage politics for twenty-odd years. In the months following this success and Goldwater's eventual nomination, there has been increasing discussion and consideration of Mr. Reagan as a possible candidate for Governor of the state of California at the next election, opposing the incumbent, Edmund G. Brown. This fact alone would make Mr. Reagan's personal story, *Where's the Rest of Me,* of special interest. Taking for granted that the book is as sincere an account as is consistent with entertaining writing, it gives us much insight into the attitudes, interests and character of a possible future aspirant to the highest office in the state.

After reading the book, there has seemed to me something particularly fitting in the thought that a man of this type (as he reveals himself) should be seeking to lead this particular portion of the United States back to sanity again —if that is still possible. After all, isn't it men like this (agreeable actor men, recognizing no valid barriers of creed or race in their outpouring of good will, largess and ready sympathy) who, through example and imagery, have led the careless or apathetic citizenry down the garden path to the "trouble going on today"? However, this autobiography indicates that its kindly hero can learn through experience—all too rare a quality in our present leadership. As Governor, perhaps he could take the next step toward Wisdom: the bitter realization that Justice is not pleasantly myopic or sentimentally blind, but with eyes wide open to Nature's basic plan. She must take firm hold of both the scales of balance and the shining sword of discrimination if we are to continue to be a country fit for population by able human beings instead of savages. Naturally, someone will always be hurt in this process.

Mr. Reagan would seem sincere in hinting of his availability and in making his appeal to the restricted "public" of Conservative Republicans though, politician-like, he offers a little to everybody. Most knowledgeable and concerned patriots would therefore approach this narrative not merely as possible entertaining reading, but with a watchfulness for indications of a wise political leader.

ONCE UPON A TIME . . .

This is a Horatio Alger success story! A strong, vital boy with inspiring standards of behavior and purpose incalcated by poor but idealistic, worthwhile parents and moral teachers, goes from a small town out into the big New World and makes his fortune—this time in the fabulous movie industry. Life has a beautiful, story-book quality, even when the hero is engaged in sports or radio announcing. Up to the end of the book, most everyone we learn about is really a prince or a princess no matter what the appearance may be! All seems on a big, Big, BIG scale. If it had gone too high, High, HIGH, it would have lost contact with the football games and the microphones!

There is a bit of everything here: *Influence* (Luella Parsons came from the author's home town); *Aristocracy* (Lord Charles Napier's name is apparently in the family Bible); *Loyalty* (the professional administrators and overlords of the movie industry are more sinned against than sinning, having made a decided contribution to our national life after encountering many pioneering difficulties.) With no derogatory overtones, we are reminded that: "All of today's new and daring pictures of sex, intermarriage, horror and new images were made a couple of generations back." Alas, yes! "Yesterday, this day's madness did prepare!"

In case the above paragraph may sound a little facetious, I hasten to protest any such intention! The men who wrote this book live in my world. They are "my people" and therefore I dare to highlight their special characteristics if I can. . . . How do you think I know about Horatio Alger? Because I too, have lived in a small town with kindly neighbors who thrust their precious magic-provoking books upon me on dreamy rainy days—or any other time I'd do them the honor of sharing their treasures! I too had a Scot-Irish-English parent who used to hold me on his knee while we wept together over Kipling's *Light that Failed* and others of the kind, who helped me spell out letters painfully before I could read, who *saturated* me in the marvelous words and thoughts of Shakespeare and Robert Burns so that the sight or scent of breath-taking beauty, tragedy or significance in this passing scene automatically brings a suitable phrase from this treasure house marching through my consciousness. Words that sing, and sing and sing! (Let the modern "educator" stuff the victim with statistics, medical details, scientific jargon, nuclear physics, space mathematics—but let me keep these!) I must have seen those identical or similar collections of birds' eggs and butterflies in the old attic as described by the authors. For in memory I too see "The colors, textures, fragility of these objects (which) became gateways to the mysterious, symbols of the out-of-doors they represented. Here in the musty attic dust, I got my first scent of wind on peaks, pine needles in the rain, and visions of sunrise on the desert. . . . It was a good life. I never asked for anything more, then or now. . . ."

No! I'm not laughing at this lovable man, but feeling with him. And I enter into his contentment at having the anticipation "as he approaches his own door," that "someone on the other side is listening for the sound of his steps." To this sort of man companionship is very necessary, and of course he wants the world to be peopled with humanitarians! Of course he wants everyone to like him! . . . But—he mentions also his poor eyesight: "My poor eyesight . . . it never occurred to me that I was dreadfully near-sighted; I simply thought that the whole world was made up of colored blobs that became distinct when I got closer . . . *and I was sure it appeared that way to everyone else.* . . . When I picked up my mother's glasses, the miracle of seeing was beyond believing."

THE MORNING-AFTER

With a dull feeling of coming back to the every-day world after being in a sort of Mid-Summer Night's Dream, I realize that *my* eyesight is excellent but with a tendency in the direction of far-sightedness! And I have an uncomfortable feeling that Ronald will need more than the boost of his mother's glasses to penetrate the fog that's blowing up for us in California! He'll just have to get stronger lenses!

To return to the main theme: What kind of Governor do my friends and I need and want for our state and town? My California town (Berkeley) has problems—many more than should be normal for a formerly peaceful college town. In fact, a number of my friends and I have recently formed a chapter of

Civic Union. One of our most threatening problems to date is that only a limited number of citizens will lift a finger to do anything about a situation they know to be critical and only a few more even recognize how critical it really is. The small number who are activated seem trying to pick something safe, guaranteed to let them have "All this and Heaven, too"! Most of our informed citizens are finding escapes or having too much fun to bother about trying to solve problems. They keep hoping that if they put on plenty of covers, they'll wake up some day with everything the way they'd like it. They have more clothes, electrical gadgets, automobiles, stereopticon pictures and sensational variety than they could ever have dreamed. And of course most of them haven't the kind of imagination which, unassisted, could ever have dreamed of such riches! Few ever read *The Little Lame Prince.* In general, they belong to what Ronald Reagan calls the "mashed potato and rubber chicken" crowd. They have the illusion of having a good, "universal" education that will open any door to them—the sort they want to give to their children. If they sit very, very, *very* still while the halter is being put firmly in place, they can keep having easy, de luxe trips to the far places of the world—some Foundation may even pay for them! Maybe they can also figure out a gimmick that will include the wife and family! So most of them are sitting very ,very still like good little bunny rabbits . . . *That's our town!*

What are some of our local problems? To name just one, as an example of all the rest: We have an over-liberal, over-zealous School Board which cunningly perpetuates its kind in office. This Board is *unnecessarily* forcing integration in our schools and social life through busing programs and other schemes and devices. This type of social program is also being pushed by most of our churches to the detriment or complete neutralization of religion. A great proportion of the colored children with whom our children (and those of other disciplined ethnic strains) must spend most of their waking hours, are poor representatives of even that still-backward race.

'CULTURAL ENRICHMENT'

We are generous and tolerant people and we know that every alien who comes into our midst must experience some period of maladjustment and we do not expect too much. We know it takes time for a stranger to shape up to a new environment. We are optimistic that some of the unhappy manifestations of this forced mixing will pass away in time. Some individual Negroes will "cross over the Rubicon." They always have. But before the most likely and likable members of this pressure group of ethnic aliens recover from their background sufficiently to become assimilable, *a great general degradation through contact will certainly have been accomplished and visited on our children,* probably to the third and fourth generation. Certain phases of a good education must be abandoned in order that the standard can get low enough for recognition by most of these happy-go-lucky souls. The Music of the Spheres cannot be heard by all ears, no matter what opportunities are made available. Let's not kid ourselves. We are offering many "words" and much "music" to the Little Man who just Isn't There! . . . Naturally, the machinations of our School Board and its friends let in dedicated communists as well as the innocent and ignorant, and the "education" has become "indoctrination," not for our constitutional pattern of maximum freedom but for an autocratic liberalism indistinguishable in general from a type of communism.

We know, in our town, that we and others like us throughout the country are "stuck" with this sort of problem. It begins to loom up more prominently and dangerously even than our recognized and acknowledged Communist threat. We know it can never be handled easily, but we feel something must be done to halt its onward rush, just the same. Many of the parents in our town who object to this forced integration have served in integrated armed forces and played games in which both Negro and White were team-mates. So, Mr. Reagan, when you say: "With the trouble going on today, and the bitter feelings engendered by extremists, both Negro and White, I can't help but point out my conviction that among the extremists you'll find no one who ever participated in athletics on a team that numbered among its personnel both Negroes and Whites. I was no stranger to the color problem" . . . when you say things like this, it makes me wonder if it isn't time you took one more step toward political and social maturity. Your words smack of Arthur Larson and his Democrat-financed attack on "extremism."

COULD HE LEAD?

Yes, people in my town are afraid, even on the loveliest, most sunshiny, quiet day. They are warned of something unwholesome working among them by what is happening to their children and their social and business life. And they are afraid of losing their jobs and their children's jobs. They know that many of their jobs depend upon "permissiveness," that (to mention just one pressure) management, workers and students all come under the far-swinging sickle of some of the many agencies of the "Health, Education, and Welfare Plan." An unrealistic international pattern of thought is indoctrinating their children to accept mongrelization of the mind, body and soul. Parents in our town can't work fast enough buying new pacifiers to quite lull them into ignoring the danger signals. Personally they are willing to be pushed around, but conditions are making them more and more desperate. Order is Heaven's First Law, and the Governor of this state is the highest officer in it. We would like our next governor to take a firm stand.

I have saved the best of this book for the last. It is comforting to find the authors quoting the leader of the Federalists (who put the starch in our Constitution), and not Jefferson, whose ideas borrowed from John Locke, Rousseau and others, paved the way for the "trouble going on today." It makes one hopeful that Ronald Reagan knows the difference between these two early parties, what their feud was about, and has chosen the Right side!

Anyway, the most serious and worthwhile portion of the author's political views will be found summarized in the Appendix. Here, as in most of the book, I am reminded of a humorous local cartoon, showing two men talking together. The second man says to the first, "What do you mean I'm not Liberal! I am more liberal than you are! Why, I'd like to see a woman for President, half Jewish and half Negro." Now, if you must smile, do it gently. This man Reagan belongs to my clan and I'm counting on his getting a stronger pair of glasses, and using them.

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